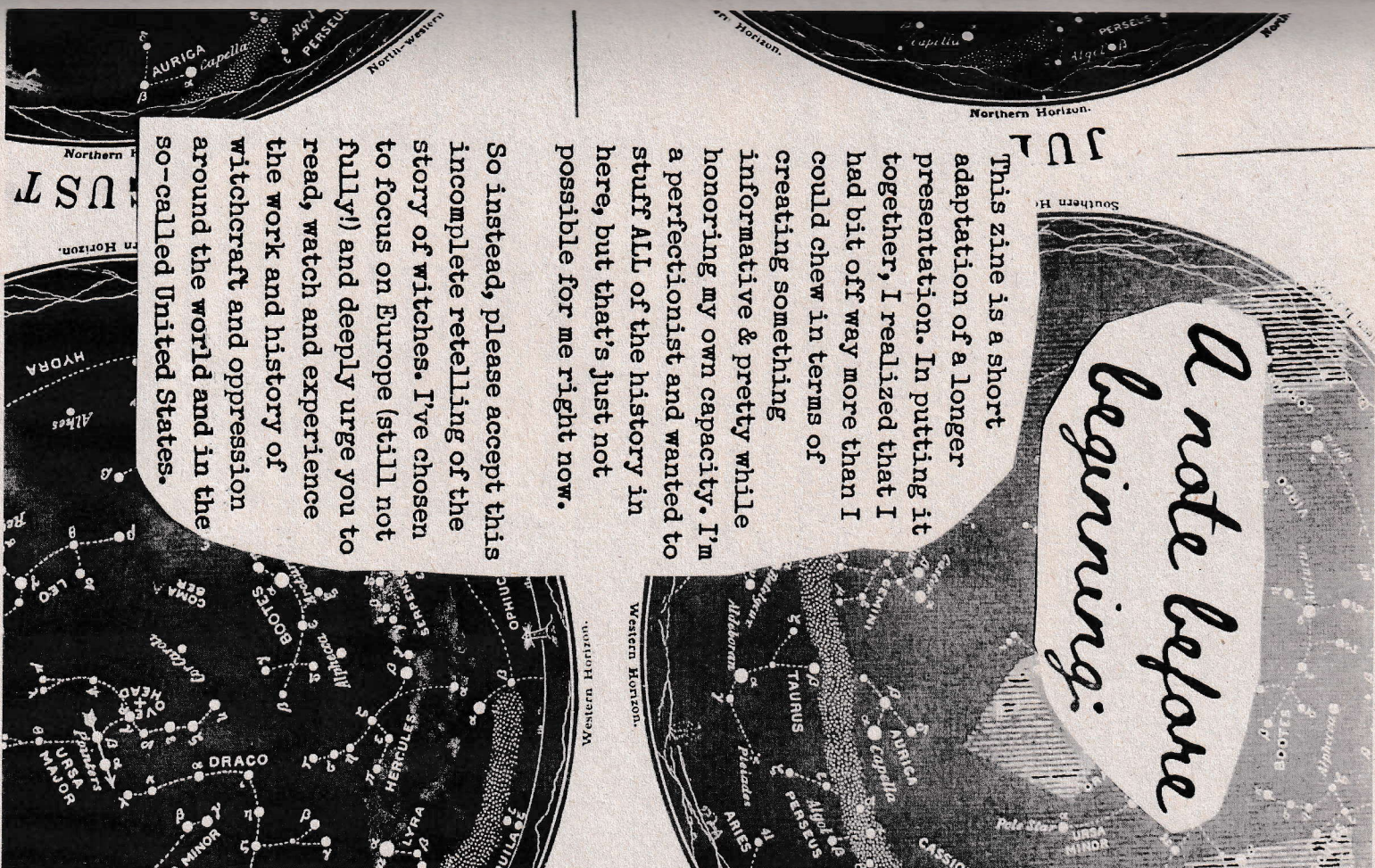




A note before beginning:

This zine is a short adaptation of a longer presentation. In putting it together, I realized that I had bit off way more than I could chew in terms of creating something informative & pretty while honoring my own capacity. I'm a perfectionist and wanted to stuff ALL of the history in here, but that's just not possible for me right now.

So instead, please accept this incomplete retelling of the story of witches. I've chosen to focus on Europe (still not fully!) and deeply urge you to read, watch and experience the work and history of witchcraft and oppression around the world and in the so-called United States.



The end of this zine has a list of additional books and other resources as another portal leading to more!

Additionally, this zine won't have a ton of citations, and I want to honor those who I have learned from. The bulk of my learning and retelling comes from Silvia Federici and her books "Caliban and the Witch" and "Witches, Witch Hunting and Women". Additional pools of knowledge are in the "other resources" section.

I offer this zine as a portal into a deep well of history written, researched and remembered by countless folks. I put this together in part to share what I learned and know in a shorter format. It is also a gift to 11-year old Emily who so desperately wanted to have magical powers and a community who got it.

Fig. 1.

Ever since I was a little girl, I wanted to be a witch. The idea of casting spells, flying on a broomstick and making things float enchanted me. I used to take books out from the library about spell casting and practice making potions with whatever I could find in my house. I would leave orange peels on the window sill and make alters in my drawers or the back of my closet, hoping and praying for crush to see me, to lose weight

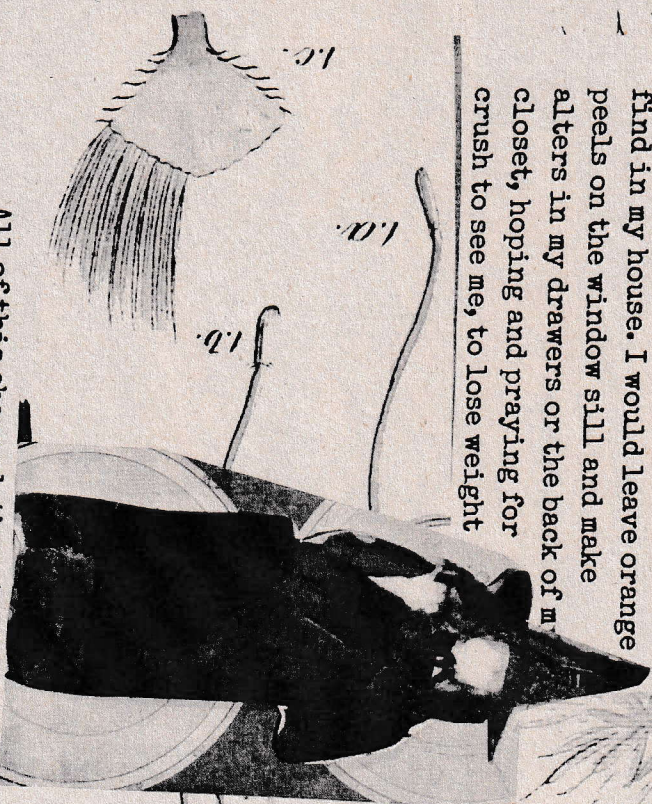


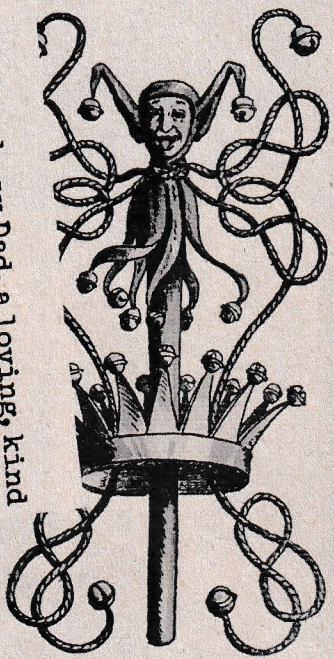
Fig. 2.

All of this changed, though, when my Dad found my witchy books from the library and screamed at me that witchcraft was evil devil work that would not be allowed under his roof. He threw away my little potions and made sure that he checked what books I brought home from the library.

Fig. 3.



It wasn't until years later that I realized just how much I needed those potions and spells and rituals. It wasn't so much that I believed in magic, but I needed power and control over some small part of my life. Setting things up in a certain way, gathering sticks and leaves from outside and saying poems made me feel like I could possibly have the power in my little life to change circumstances.



AS-DI-BASTONE

But what made my Dad, a loving, kind and caring man, so damn mad about witches?

PS: Eventually he did let us read Harry Potter and read them all himself. The man has now read Harry Potter more times than he's read the Bible (which is a lot of times) and went to Universal Studios by himself for a day to drink butterbeer and came back to our hotel wearing a too small unicorn patronus t-shirt with a wand in hand!



SPADA

Are you a good witch? Or a bad witch?

Witches are all over the stories of our culture. There tends to be a pretty strict binary; good or bad. Good or evil. Beautiful or haggard.

Traits of a good witch:

-Benevolent

-Grant wishes to the underdog

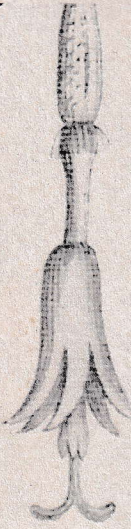
-Smart and helpful

L'IMPESO.

-Domestic goddesses

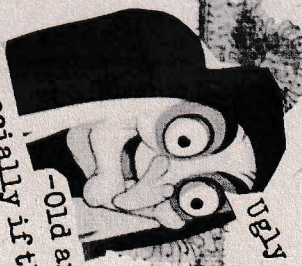
-A teen figuring it out

ina
MAC
A gran
di un
ormali
ni De
chian
figur
eccet
speci
are il
ni li h
estinate



Banunculus sceleratus

Tracts of a bad witch:



-Old and haggard

-Especially if they can trick men into thinking they are beautiful



-Fat

-Just plain evil



-Child stealing or eating

-They are almost always women

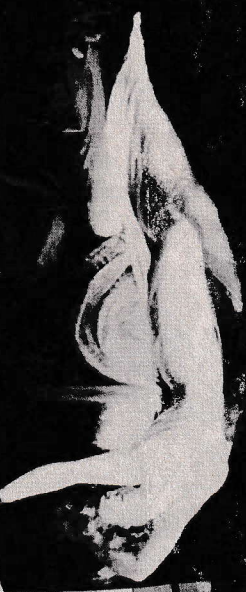


hiana at

But these ideas about wicked witches aren't a new phenomenon. We can trace them back further to Biblical stories:

Lilith

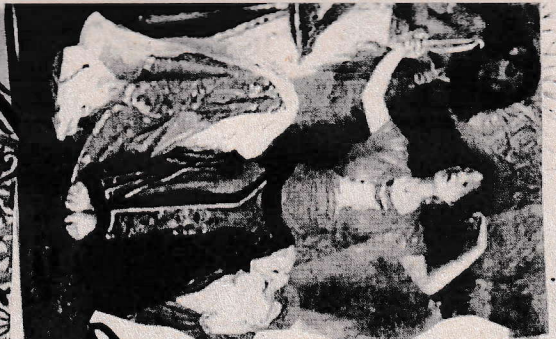
Adam's first wife who was made equal to him. She refused to obey his command, dipped and fled to Hell to marry Samael, the Angel of Death. She was known to use her demon children (succubi and incubi) to kill babies and make men cum in their dreams. She is also thought to be the snake who tempted Eve



Will's boys
NING

& her succubus and incubus demons





Jezebel was a Queen of Israel who worshiped a Goddess Asherah and allowed polytheism throughout the kingdom. She was punished by being pushed out of a window and eaten by dogs

Jezebel



Mary Magdalene was a lover a disciple of Jesus. She is painted as a whore who tried to tempt Jesus off of his path of ministry. Very good at finding empty caves and is one of the reasons we dye eggs at Easter

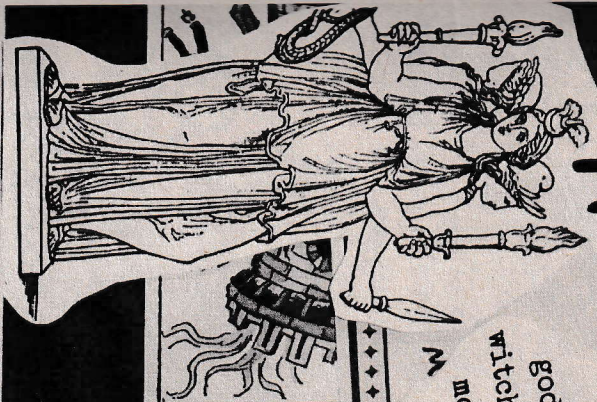
Mary Magdalene



GOING FURTHER BACK:

Phacate

goddess of magic, witchcraft, the night, moon, ghosts and necromancy



Lamia

Half woman, half snake, Lamia was known to eat children and cause nightmares



13.c.

Erigeron

Circe

Drugged men and turned them into pigs, including Odysseus

The Graee sisters shared one eye and were hags who controlled the threads of fate

Onopordon

The Fates
Medusa

Okay, not a witch, but we all think we know the story of this Gorgon who turned people into stone with one look

We could go on and on with these witches throughout mythologies and stories around the world, exploring the nuances of good and evil, helpful and demonic, temptress and wife, but the point stands: there are A LOT of stories about the evil ways of women.

BUT HOW DID WE GET HERE?
a bit of history

While I am not at all arguing that gender relations before the onset of modern capitalism were all unicorns and rainbows, the common people generally had a more egalitarian notion of gendered work and roles. When you are farming for your livelihood, everyone in the community had a role to play. No, it wasn't totally equal and no it was not without gendered violence, but it definitely took a fucked up turn after the fall of feudalism.

9.b.

12.b.

2.a.

2.

Let's remember
what feudalism is:

During feudal times, land was held, distributed and worked in a strict hierarchy:

Land was distributed into fiefs by the King to lords

The fiefs were ruled by a lord who rented that land to vassals or knights. The vassals paid the lords, and the lords gave them military protection. Often the vassals were knights, so they also provided military protection to the lord.

Both lords and vassals were freemen

But who worked the land? Serfs

Serfs rented the land from the vassal or knight, and were bound to farm that land and pay for their use of it

Peasants, on the other hand, were also poor workers, but they were more free to move from fief to fief to work and make a living

Yet, there was still common land, or wastelands, which, though were not often part of a lord and vassal's manor, and were open for others to use, farm and live.

This commonly used land was vital to the survival of the working class. Because the land was not owned by a lord, people could use it during times of need for food, shelter and community. Think about the commons like huge public parks, public farms and public community centers. It wasn't

governed by a higher authority as much as it was managed by the common people who used it. Again, not rainbows and unicorns, but it was a critical part of peasant life

26% of lands in Europe were commonly held in Europe in 1600 (1,057,160 square miles); that is the size of modern Argentina.

So there was private land ownership, but not in the exact same way that we think about it in modern or even early capitalism

Private property, the state and the church

By putting a literal fence around commonly held land, Britain was able to dramatically increase the speed of industrialization and more private ownership of land and work. PS: think about this in terms of climate change and environmental injustice, too

During the late 1300's, we see a shifting social, economic and religious trend away from feudalism and into more urban centers and a money based economy.

How do you make money? You make capitalist without money? You make stuff up to become valuable (exploitation and commodification of labor and land)

This is an incredibly violent process that takes a lot of time, money and patience (enter the witch hunts).

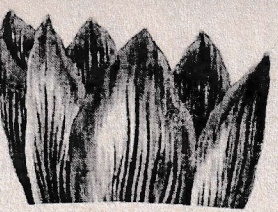


Marx calls this process "primitive accumulation":

"In themselves money and commodities are no more capital than are the means of production and of subsistence. They want transforming into capital. But this transformation itself can only take place under certain circumstances that centre in this, viz., that two very different kinds of commodity-possessors must come face to face and into contact; on the one hand, the owners of money, means of production, means of subsistence, who are eager to increase the sum of values they possess, by buying other people's labour power; on the other hand, free labourers, the sellers of their own labour power, and therefore the 'sellers of labour'."

But, on the other hand, these new freedmen became sellers of themselves only after they had been robbed of all their own means of production, and of all the guarantees of existence afforded by the old feudal arrangements. And the history of this, their expropriation, is written in the annals of mankind in letters of blood and fire."

(Capital, Vol. 1, Chapter 26)



Sylvia Federici expands on Marx's notions on primitive capital accumulation. She argues that the witch burnings were a key tool to make this happen and have shaped the common sense of the West for centuries to come.



In a nutshell, she argues that in order to convert a diverse population away from common land for common use and towards a waged work system of profit and worker-exploitation, the elites needed to change our fundamental ideas about who is and isn't a person. They needed to systematically strip away people's land, resources, earth-centered spirituality & connections, community ties & social structures, roles, values and, ultimately, the humanity of people whose job it will be to keep workers going

• These strategies are then reinforced by the Church & the State, and are shipped off to European colonies in North America and the larger global south. They worked so well that they are still used today.

WITCHES
WITCH-HUNTING
AND WOMEN



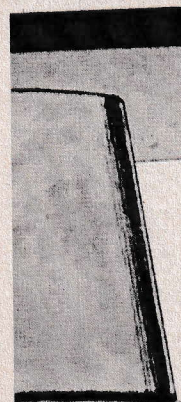
6.h.

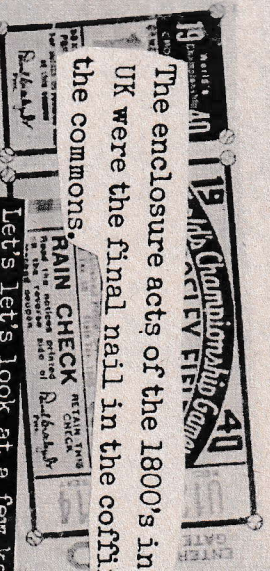
Feudalism is in crisis

The Black Death, 1348-51; created a major labor shortage.

The bubonic plague, or the Black Death, killed between 75-200 million people between 1348-1351. Almost 50% of Europe's population was lost to the pandemic.

This massive loss of life created a dramatic labor crisis. On the one hand, workers had a lot more power in demanding lower rental fees for their land and higher wages. On the other, the European gentry had a bunch of powerful, organized and pissed off people demanding a cut of their "wealth"





Let's let's look at a few key issues as they relate to the impending witchhunts:

- 1) Peasant revolts, especially those led by women, began to increase dramatically throughout the fall of feudalism.
- 2) In addition to women leading revolts in the countryside, we start to see a higher number of women working in guilds in urban centers.
- 3) Though Christianity was spreading, and the power of the Catholic Church along with it, many people still practiced earth-based, pagan spirituality
- 4) The Black Death demanded the services midwives and herbal healers. Though we will see a stark shift towards "professional" medicine in the 1500's, these healers still held an important role in communities



During this period, too, we see the expansion of colonial violence by many European states:

- The shadow of the Crusades (1050-1300) and the rise of Church & State power
- The Spanish Inquisition (1478-1700's) which killed over 35,000 Jews and Muslims
- Christopher Columbus' massacres and colonization of the peoples of the Caribbean and Central America and Mexico
- The beginning of Spanish Conquistador genocide and colonization throughout Central and South America. Hernan Cortez began his brutal campaign in 1504



Eupatorium



Making witches, making

All of these changing social, workers political, and economic conditions after the Plague forced the Gentry to make a choice: pay workers more or make more workers.

Focus on two strategies:

In order to completely re-make an entire continent's economic and social systems, you need a multitude of strategies enacted over a long period of time.

By enclosing and privatizing common land, you force people who have largely worked the land for food and sustenance to work for a wage. When you have to work outside of the homestead for someone else by selling your labor for a wage to now purchase food, clothes, housing, etc., you literally and figuratively shift whose work is worth something in the world. No longer are gendered tasks to keep a home going seen as valuable all together, now, only the work that makes money is important.

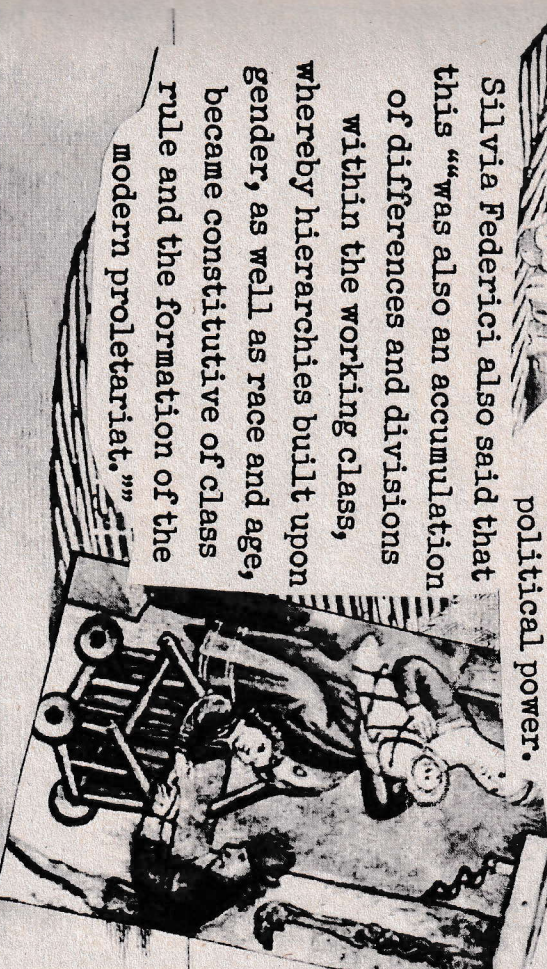
But who keeps workers well? Who creates new workers? Well, women, of course.

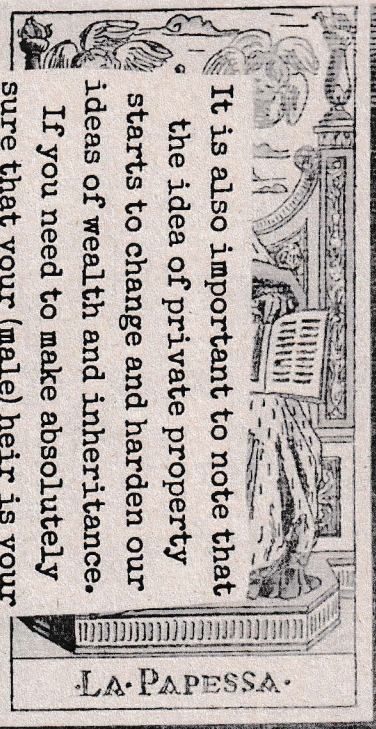
fig

We call the work that makes all other work possible "reproductive labor". This is the work of cooking, cleaning, home gardening, care for children, community relationships, care, intimacy and sex. Unless you're doing this work in someone else's home, which did happen, you are not paid a wage for this labor. This creates a tension in households!

But waged work wasn't the only strategy to transform medieval European economic and social systems. You also need to empower men to enact control and violence on their women and children to keep them from gaining economic, social and political power.

Silvia Federici also said that this "was also an accumulation of differences and divisions within the working class, whereby hierarchies built upon gender, as well as race and age, became constitutive of class rule and the formation of the modern proletariat."

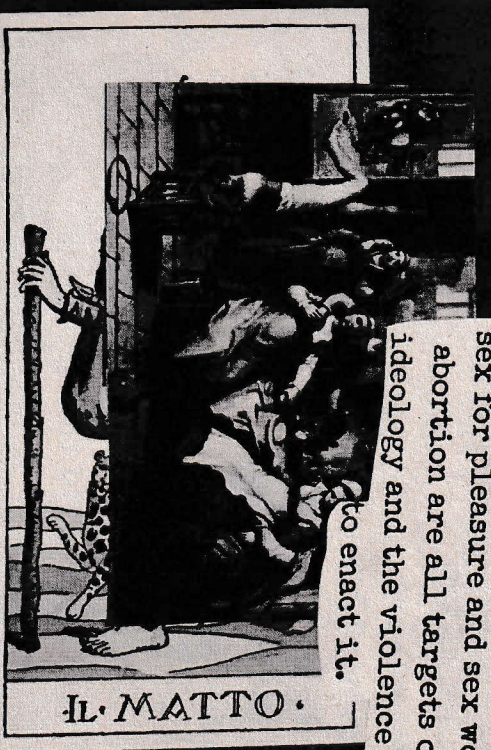




It is also important to note that the idea of private property starts to change and harden our ideas of wealth and inheritance. If you need to make absolutely sure that your (male) heir is your biological child, you must make sure your wife doesn't fuck around.



Also, if the point of sex is to make babies, then any sex outside of this context is not necessary and should be eliminated. Queer sex, sex for pleasure and sex work and abortion are all targets of this ideology and the violence needed to enact it.



How to make a witch

One major turning point around witches, women and the new economy came in 1486 with the publication of the "Malleus Maleficarum, The Hammer of Witches, by a Dominican monk, Heinrich Kramer. Pope Innocent VIII appointed Kramer as an inquisitor in 1484, with the mission to eliminate heresy in southern Germany. His most impactful work was the publication of the Malleus Maleficarum, which was essentially a guidebook for how to identify and punish a witch. This text is foundational for understanding who was targeted by the witch hunts for centuries to come.

IONS IONS

vertèbre lombaire
vertèbre lombaire
vertèbre lombaire
vertèbre lombaire
m
la
hygie épinoïde de la vertèbre
des inter-vertébraux

VII. Atlas

vertébral
postérieur
postérieur
hygie transverse
à glénoïde (surface articulaire)

VIII. Axis

hygie odontoïde
os articulaire supérieure
hygie épinoïde
vertébral

C. Variébre dorsale

Maleficarum

Arclum hancâ confrens,

EX VARIIS AVCTORIBVS COMPILATVS,

[illegible]

TOMVS PRIMVS.

Indices of Attention, Comprehension, Verbalization, and Disfluency.

Editha novissima : infinitis penae mendis expurgata ; quinque accessit Fuga

Uzumum & Complectum artis exarctice.
 P'us mater in quibus Pyramida, vel limonius farris spiritus, more is morianus
 Leclitici cap. 10.



Sumptibus CLAVDII BOVCEAT. sub signo Mercurij Galli.

LY6DVNI

M. DC. LXIX.

CVM PRIVILEGIO REGIS.

Witches make a deal
with the devil



'SHE GIVE[S] HERSELF TO HIM, BODY AND SOUL, FOREVER' (MALLEUS
PART II, QUESTION I, CHAPTER 2).

'the devil demands... [that s/he] do her utmost to bring others of both sexes into his power' (Malleus Persecutorum, Question 1, Chapter 2).

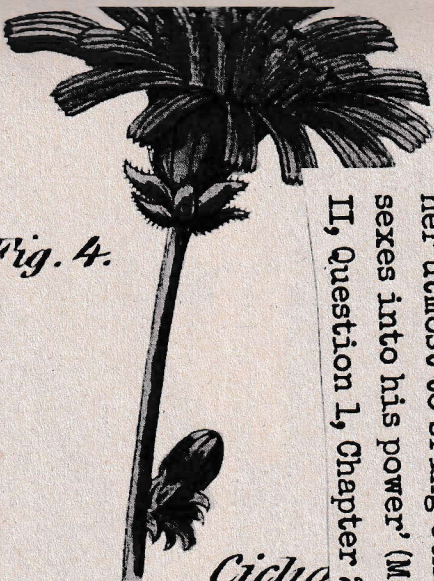


Fig. 4.

Cicho

Fig.

Fig. 8.

7a.

GUIDE

JANUARY

Witches hide brooms

'They make at the devil's instruction from the limbs of children, particularly of those whom they have killed before baptism, and anoint with it a chair or a broomstick; whereupon they are immediately carried up into the air, either by day or by night, and either visibly or, if they wish, invisibly' (Malleus Part II,

Fun note: some scholars believe that witches riding brooms could be a euphemism for masturbation. Specifically by rubbing a hallucinogenic paste onto the handle of a broom, inserting it for pleasure and getting high. Honestly, sign me up

APRIL

JOSEPH WATSON



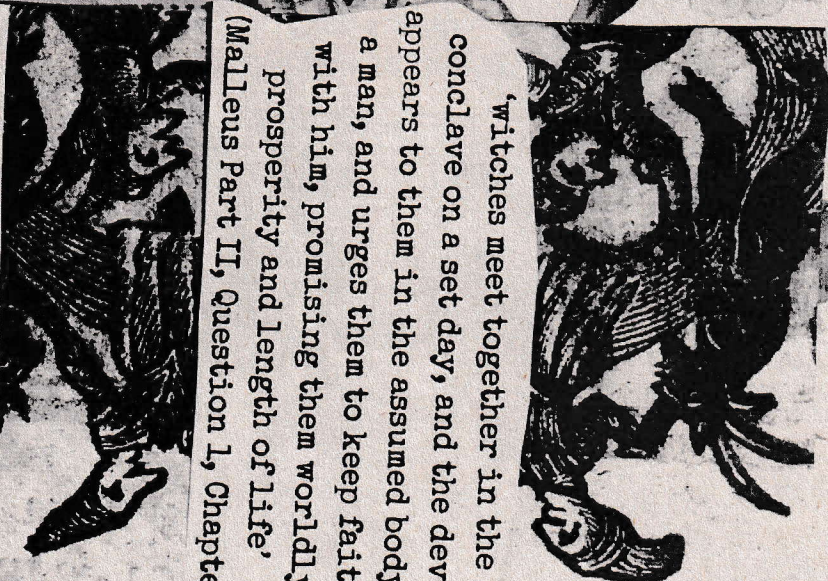
Witches meet without men around

THINKS EVIL.

"WHEN A WOMAN THINKS ALONE, SHE

'witches meet together in the conclave on a set day, and the devil appears to them in the assumed body of a man, and urges them to keep faith with him, promising them worldly prosperity and length of life' (Malleus Part II, Question I, Chapter

'they have slippery tongues, and are unable to conceal from the fellow-women those things which by evil arts they know'.



Witches have lots of sex,
especially with the Devil

ALL WITCHCRAFT COMES FROM CARNAL LUST,
WHICH IS IN WOMEN INSATiable,
THE MOUTH OF THE WOMAN... IS NEVER SATISFIED



While there aren't any references to male homosexuality or queerness in the text (believe me, I looked hard), queer sex acts were not beyond the realm of the devil and witchcraft. Witches were said to be illusionists, so some queer sex acts could be blamed on a witch making a man think he was with a woman, but really, it was a man. During this time, sodomy was seen as sinful, dirty and immoral, and later transformed to becoming evil. It is later said that queer sex of any kind was because of the devil/witches influence.

'But it must not be thought that it is by the virtue of these things that a man is made impotent, but by the occult power of devils' illusions witches by this means procure such impotence, namely, that they cause man to be unable to copulate, or a woman to conceive.'

It is common to all of them to practise

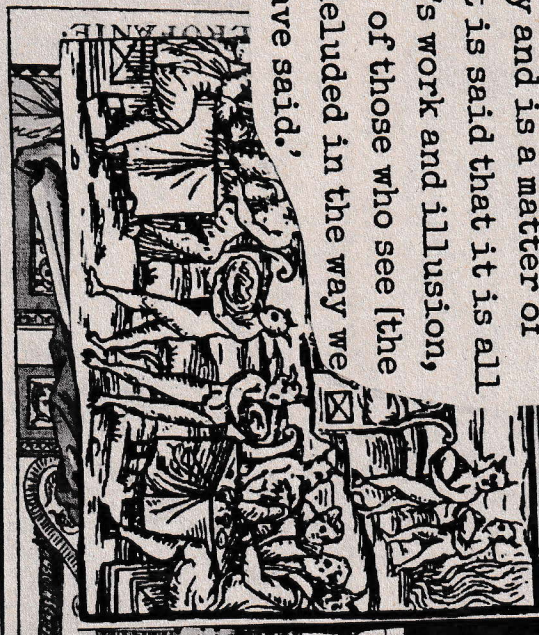
carnal copulation with devils',
Malleus Part II, Question 1, Chapter 2)



Also, there's a whole lot about witches stealing mens' penises and using them for evil. It was said that witches would literally take their dicks, or they would bewitch them to use for their own pleasure, or they would make them not work. So, if a man couldn't get it up, it was a witch's fault.

[W]hat shall we think about those

witches who somehow take members in large numbers—twenty or thirty—and shut them up together in a birds' nest or some box, where they move about like living members, eating oats or other feed? This has been seen by many and is a matter of common talk. It is said that it is all done by devil's work and illusion, for the senses of those who see [the penises] are deluded in the way we have said.'



*Witches have animal
familiaris and fuck with
property*



'[the] familiar... always works with
her in everything' (Malleus Part II
Question 2 Chapter 14).

DEVILS, THEREFORE, BY MEANS OF
WITCHES, SO AFFLICT THEIR
INNOCENT NEIGHBOURS WITH
TEMPORAL LOSSES, THAT THEY ARE
TO BEG THE SUFRAGES OF WITCHES,
AND AT LENGTH TO SUBMIT
THEMSELVES TO THEIR COUNSELS'



*Ordo primus.
LATINE Vnde,
ITALICE Vnde,
GRABCE and long grom,
GALLICE Vnde,
GERMANICE AL.*

when she hates someone whom she
formerly loved, then she seethes with
anger and impatience in her whole
soul, just as the tides of the sea are
always heaving and boiling' (Malleus
Part I, Question 6).

22

23

43

*Midwives and healers are
witches*

'WE MUST NOT OMIT TO MENTION THE INJURIES
DONE TO CHILDREN BY WITCH MIDWIVES, FIRST BY
KILLING THEM, AND SECONDLY BY BLASPHEMOUSLY
OFFERING THEM TO DEVILS'



'...but also when a woman is prevented
from conceiving, or is made to
miscarry after she has conceived. A
third and fourth method of witchcraft
is when they have failed to procure an
abortion, and then either devour the
child or offer it to a devil.'

Connecting the dots

Witches don't have husbands and hate children

Women's role is to take care. of her family; make babies, raise them to be workers and care for her husband so he can keep earning a wage

Witches curse God and are anything but

Christian

Christianity is the literal law of the land,

or else

Sex must only be with a man and a wife to make a child to produce workers and a

legitimate male heir

Witches have sex with the devil and have an insatiable lust

A witch uses her familiars to cause harm

to neighbors' property

Don't blame your boss, your landlord, your king or anything else for bad fortune

THE ISLAND -

UNT
TER.

So what is the punishment for a witch?

THOU SHALT

NOT SUFFER

A WITCH TO LIVE.

EXODUS 22:18:



Witches steal men's dicks to control them

Men aren't to blame; Queer sex is the Devil's work

Midwives kill babies and sell them to the devil

Only men should practice medicine

Witches meet together in secret with the devil

Organizing is dangerous to the status quo

Witches are evil & should be put to death

A tool to take land and privatize it. A biblical and legal justification for torture, enslavement, land theft, colonization and imperialism

«THE

In short, the witch hunts of Europe lead to the control of women and queer people's bodies, the devaluation of our labor and the dispossession of land held by the people for the common good. Sound familiar?

69

A genocide for capitalism

In the 16th and 17th centuries, somewhere between 40-50,000 people were killed, hundreds of thousands tried and tortured. These are very low estimates, but the point stands.

It is hard to put into words just how deep the reverberations of the European witch hunts are.

• COPPA •



They continue to shape our Western and imperial values around work and worth. Around the necessity of violence against women, children, queer and Trans people to keep us in line and without power. They make Christianity the norm and all other religions and spiritualities suspect, evil or full of terrorists. They give religious and cultural power to the hatred and persecution of queer and Trans peoples, queer sex and sex work.

They make people who can conceive children prisoner to their biological potential and say that only those who can produce a child are real women. They deepen the gender binary. They shape our beliefs about elders and people with disabilities.

Queste domande sono senza risposta.

Per questo sono tutti i paesi del mondo a essere colpiti.

ABC

• LVNA •

• SOLE •

MARCH

Northern Hemisphere

The Salem Witch Trials

So often when we think about the witch trials, our minds zip to Salem in the United States.

The Salem Witch Trials occurred from 1692-1693. They started when three girls blamed an enslaved Arawak Venezuelan woman named Tituba of bewitching them. (Arthur Miller makes her a black slave in the Crucible)

200 people accused, 78% women
19 people killed, 14 women, 5 men

Yes, this is a violent and painful history, it is also the easiest story to tell about the violence done to people in the newly formed United States because...

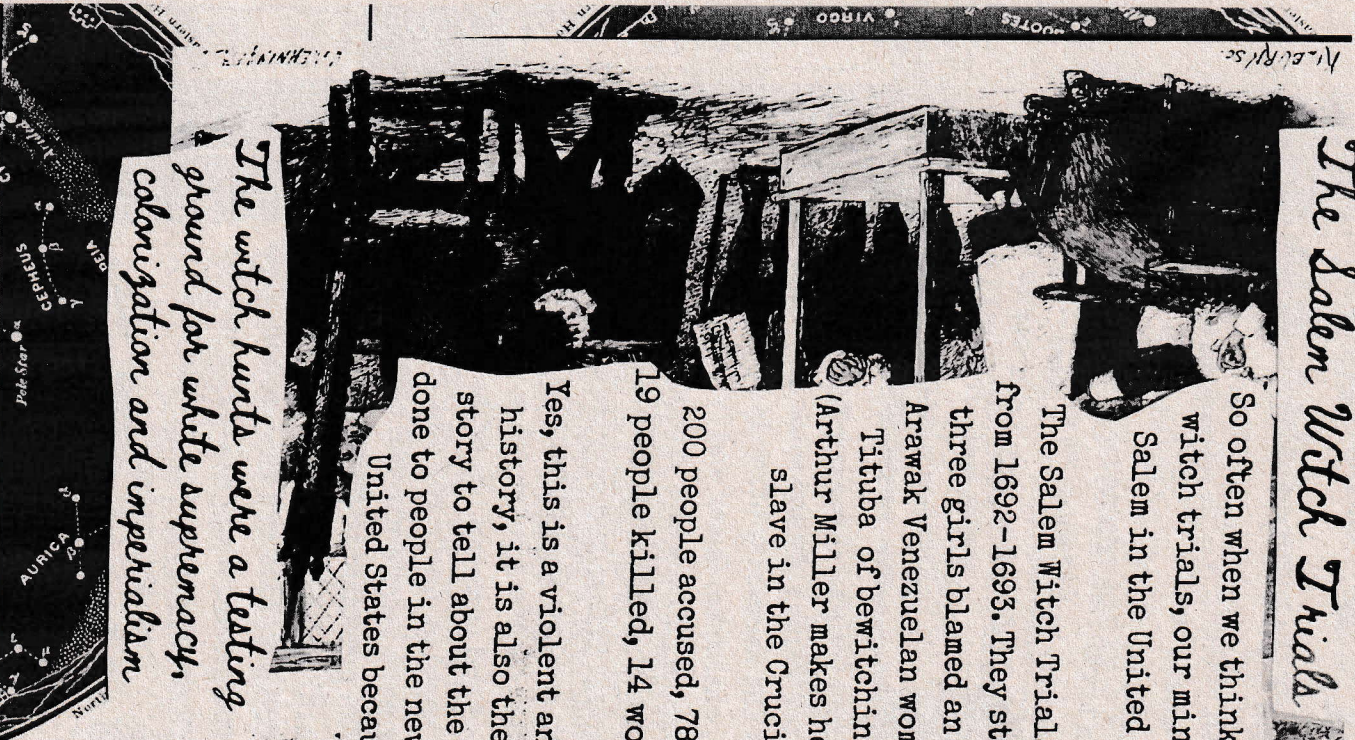
The witch hunts were a testing ground for white supremacy, colonialism and imperialism

When you can systematically strip people of their humanity, power and traditions, you can do a whole lot.

The tactics of the European witch hunts and larger anti-witch sentiments were crucial in the colonization of the Americas. While not one for one, the concept of making people's spiritual practices "evil" and forcing the conversion to Christianity to "save" them is seen throughout colonization projects in the Americas. Again, when you can make a people evil/demonic/wretched/exotic, you can justify your cruelty and exploitation to the masses.

We can see this within:

- Haitian Vodou
- Louisiana and New Orleans Voodoo
- Santería in Cuba and Puerto Rico
- Candomblé and Umbanda in Brazil
- The diverse religions and spiritual practices of Indigenous Peoples on Turtle Island



s d'un enfant de 5 ans

re du nez
aire
illaire supérieur
illaire inférieur
du maxillaire supérieur

is supérieures (de lait)
is supérieures (de lait)
aires supérieures (de lait)
a inférieures (de lait)
e inférieure (de lait)
laune inférieures (de lait)
s des dents définitives
s orbitaires

Section d'une dent

te du maxillaire
ou dentine
dentaire (pulpe)
d'un vaisseau
ni
ste de l'alvéole

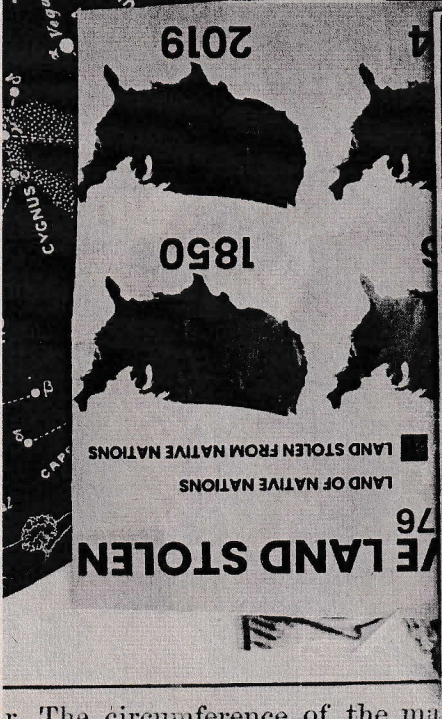
XII. Os de la main

is
us
u carpe
carpe
phalange
phalange
phalange

XIII. Os du pied

no
aroum
agair
nide
thoide
cunéiforme
e cunéiforme
e cunéiforme
larso (composé des 5 métatarsiens)
lançois

We can also think about this in terms of the climate and environmental crisis we are in. The systems of racial capitalism and colonization have worked for centuries and generations to divorce peoples relationships with land through violence, dispossession, colonization, exploitation AND spiritual assimilation & conversion to Western religious traditions. There is and have been incredible resistance to this, and we have collectively lost key ecological wisdom and the sense of stewardship with natural systems. When you make the forest not a place where ancestors dwell, or make a mountain's significance just a folktale, it makes it easier for a corporation to cut down, blow up and exploit.



r. The circumference of the map
the sky which lies immediately overhead.

This de-humanization that is
deeply rooted in anti-
Blackness and white supremacy,
is still relevant today when
this fucker said this after the
earthquakes in Haiti in 2010:

"It may be a blessing in
disguise...Something happened a long
time ago in Haiti, and people might
not want to talk about it. Haitians
were originally under the heel of the
French. You know, Napoleon the third,
or whatever. And they got together
and swore a pact to the devil. They
said, we will serve you if you will get
us free from the French. True story.
And so, the devil said, okay it's a deal.
Ever since they have been cursed by
one thing after the other."

~PAT ROBERTSON

QUESTIONS

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ORIENS

Witches living

We have seen a resurgence of folks claim witchcraft in the past decade.

Black, Indigenous and Latinx peoples are decolonizing their own spiritualities and connections to land. (This ain't new, but the internet helps).

We have seen white folks work on European ancestry work and connecting back to cultural and ancestral spiritual practices.

We have seen a deeper connection to the spirit of the work for environmental and climate justice.

We claim our reproductive labor as labor and will keep on demanding wages for housework (thanks, Silvia Federici!).

adrienne maree brown teaches us that "all organizing is science fiction" and Silvia Federici says that "Magic and the practice of magic, is the refusal of work in action".

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This work is hard and it takes a long time. We see and feel so much death, so much oppression, so much pain. We fight tooth and nail for our people and our planet. A little magic can only help

Magic spells aren't going to end white supremacy, fascism, transphobia, capitalism or the patriarchy. We need to keep on organizing and resisting. But we also need to build what we need in addition to fighting the bad back. I think that the reclamation of magic is one way we can do this while we do all the rest, too.

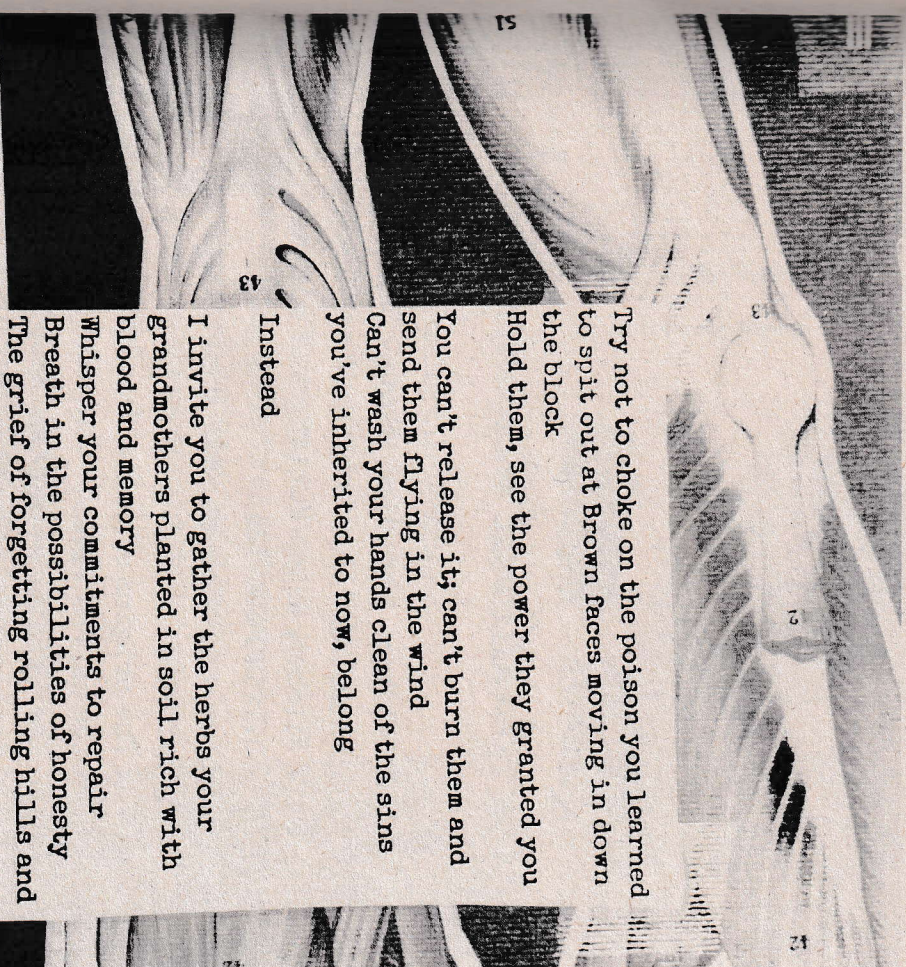
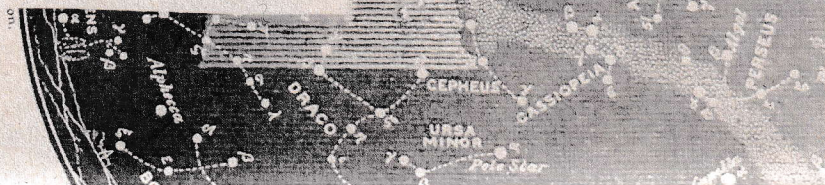
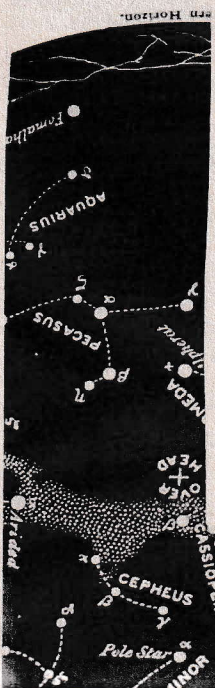
I set alters for movement ancestors. I challenge my complicity in white supremacy through remembering who my ancestors were before they were white and fight for reparations and land back for Black and Indigenous peoples. I ask permission from plants before I pick them and listen to the land I walk on while I organize for environmental justice. I hex the patriarchy in word and action. I don't burn white sage but grow my own lavender to clear my space after strategy meetings. I build deep connections with others to honor our spiritual connections and to build a united front through our differences to combat fascism. I use ritual to grieve and I fight like hell for the living. I remember that I have a body that was perfectly made and will put it on the line for our collective liberation. I invite you to do both, too

*A spell to end white
supremacy by a white
woman*

Gather the herbs your greatest of
Grandmothers sprinkled in soups and
stews to warm up aching bones
Call up the poison spat by neighbors
when they shouted get out 'WOP guinea
trash' when grandmothers sat on
crooked porches, resting their feet
after crossing the sea
In your mind, hold the babies who
were the last to hear the roll of r's
scented by olive trees and dusty roads
Feel the long road towards belonging
Search for and hold what you lost to
become the oppressor

Don't wince at the heavy bricks you
leveled of the homes of Black grandmas
Or the land you stole
Or the roads you paved like a dagger
through the beating heart of whole
communities to make it faster to reach
the job you got because you're no
longer "one of them"

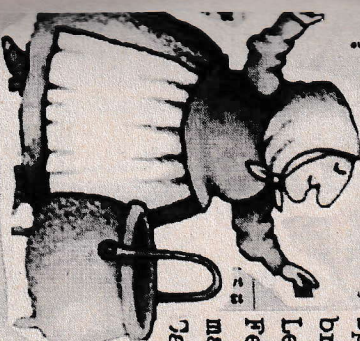
Each map exhibits the aspect of the whole sky at a given day and ho
the natural horizon, the middle of the map representing the part of



Try not to choke on the poison you learned
to spit out at Brown faces moving in down
the block
Hold them, see the power they granted you
You can't release it; can't burn them and
send them flying in the wind
Can't wash your hands clean of the sins
you've inherited to now, belong
Instead

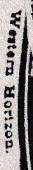
I invite you to gather the herbs your
grandmothers planted in soil rich with
blood and memory
Whisper your commitments to repair
Breath in the possibilities of honesty
The grief of forgetting rolling hills and
strega spells
The responsibility to bear witness and
build
Drop them into a cauldron and add more
spices and hand picked vegetables and
broth
Let them simmer and steep
Feed them to your comrades before the
march and the meeting and the vigil
Tarry it all with you over and over again

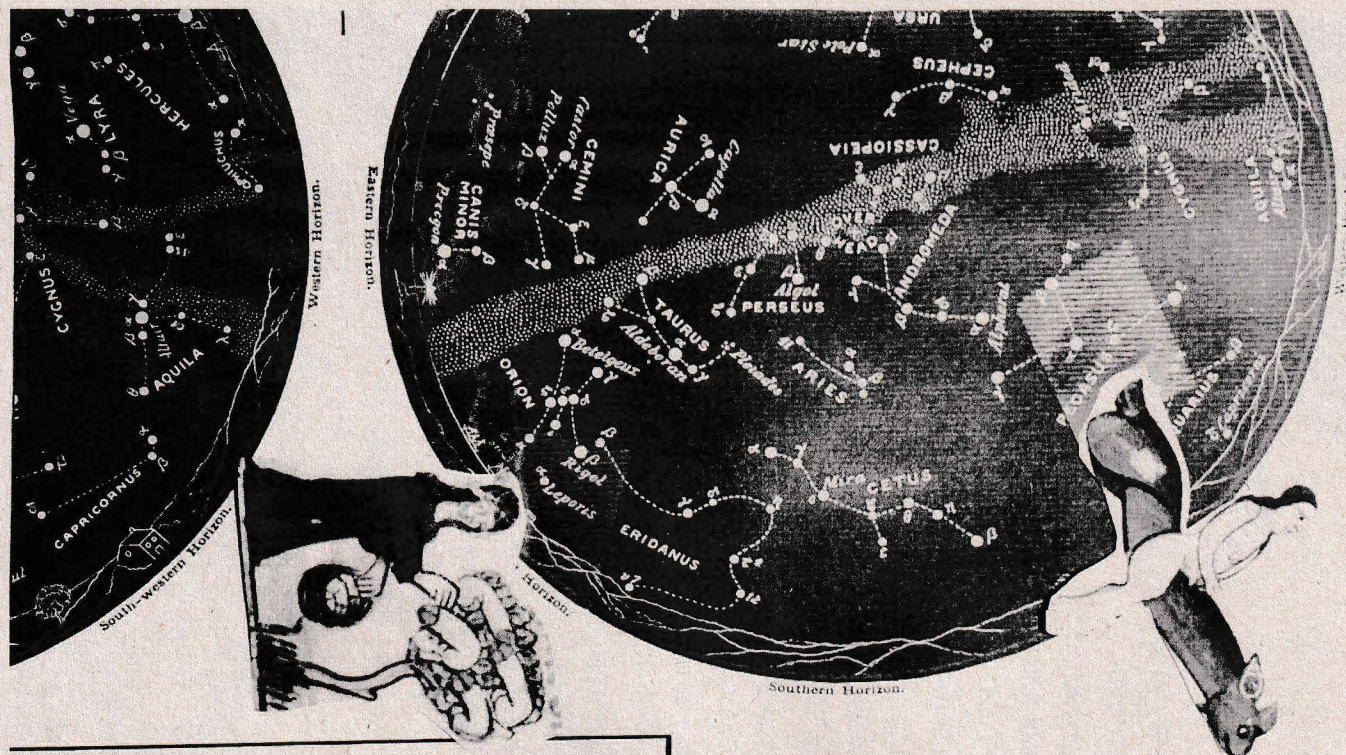
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11. The circumference of the map represents the sky which lies immediately overhead.

